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Gods Power in Man;

W I T H

Something that the Spirit of Truth
leads to practise, and what it leads to deny.

Given forth in love to the Seed that yet lies in bondage
under the Works of darkness, that all who are profess-
ing God and Christ in words, and observing forms out
of the power, may behold the work of the power, and
that such amongst them who breaths after God, may
be informed into the right way, and come into unity
and fellowship with the Saints in Light, who in the
power inherit the blessing.

*The way of God is not as the way of man: Therefore let all consider
their way.*

W. S.

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The Work of God's Power in Man, &c.

MAN being fallen and degenerated from the Life and Power of God in which he was created good, he is become an evil-worker, filled with evil thoughts, words and deeds, his heart and mind unclean, defiled and polluted; his soul burthened, oppressed and afflicted; and here man lies in the mire of uncleanness, and there is not a whole part in him, but wheresoever he lieth down, he defiles himself; and yet in this state he would be comprehending God and Christ, and in his fallen wisdom would be applying the benefits of Christ for his comfort and satisfaction; nor at all considering that he is alienated from God by evil works, nor regarding the power of God in himself by which the evil works are destroyed, for of a truth, man must be changed by the power of God, if ever he come to be truly happy; that nature must be killed which is alive, and that must be quickened and raised which is in death, or man cannot inherit the Kingdom of God; therefore all ye that profess God and Christ, and Christianity, and are not yet changed into the nature of that which ye do profess; consider seriously this short Testimony unto the Power of God, and the Work of it in man.

1. There is a time in which God visiteth the sons and daughters of men; for he beholds all people in the fall, out of the right way, and his tender compassion moveth, and his love openeth, and with the Light of his Life he lets man see the evil of his doings; for it is a certain truth, that the love of God is tendered unto man in the Light, which doth discover his sin, and that is the day of his Visitation, wherein God willing to make known his loving-kindness unto man, he sends his only

begotten Son, who is the true Light, that all in him might believe and all by him might come to life, and seeing that man cannot hide any thing so secretly, but that something in him doth find it out, then let him believe that it is of God which so discovers his secret intents; for it is God that searcheth the heart, and there is not another way that leadeth unto life, but the Light which from the Life is made manifest; for Christ is the Light, the Way, the Truth and the Life; and all other ways lead from the Truth and from the Life; and whosoever rejects the Light, they reject the Love of God, the way to God, and the Truth of God, and so reject Christ by whom they should come to God; for Christ is the way to God, and there is not another; and his Light is manifest from the Love and Life of God, to convince every man that in sin abideth. And this is the time of convincing.

2. There is a time when man comes so to be smitten by the Light of Christ in his Conscience, as that he is brought to stand still and consider his way, and with the Light he comes to see the evil of his doings, and there he feels the Light to be a Witness against him, and a Reprover of him, and so comes to be made sensible of his own wretchedness and misery, and to feel the burden lie upon him, and the sin every way to beset him; and then the cry rises in him, *Who shall deliver me from the body of sin and death?* Then he begins to look who shall appear for him, and help him in his distress, and who shall deliver him out of the trouble and affliction wherein he lies; his sin is now his burden; and that which he hath had pleasure in, is loathsome to him, and he groans under the weight of it, and travels in pain in the sense of great oppression; and here he is compassed about with grief, trouble and sorrow, all his sins come up in order before him, and the Light of Christ stands a Witness against him, and executes Judgement upon him, and he knows not which way to look for comfort, he feels the hand of God correcting him, and the stripes to fall upon him, and which way soever he would escape, he is pursued, peace he cannot come unto, rest he cannot find, and so is made willing to fall into the hand of God, seeing that all his own strength cannot help him; and without Christ appear for his redemption,

tion, he is miserable for ever, and so the Candle of the Lord¹¹¹⁵ being lighted in man, he comes to see every corner of his own House, and all secret things that have been wrought and acted in darkness, they all come into his view, and there man sees himself defiled, polluted and unclean, and sees that no unclean thing can enter into the Kingdom of God; and so he begins to abhor himself, and come to repentance for all the evil that he hath done, and the sin that he hath committed, and begins to wait in the Light to receive power over his corruptions, and so comes to hearken to the voice which reproves him, which is the voice of Christ, and begins to regard when reproof comes, and there his heart comes to be touched with the power of Christ, and with the power is turned from the evil unto the good: And this is the time of Conversion.

3. There is a time when the Power works Redemption, by drawing and leading man out of the sin, and so he comes to forsake the evil of his own way, and the devices of his own heart, and begins to feel the power working in him, and redeeming him out of those things wherein he hath lived, to himself; and death's shadow begins to be broken, and the life begins to rise and come up into some liberty, and then man knows his Redeemer lives, and the Power gives him ease where he hath been burdened, and sets him free where he hath been captivated, and so the Power helps him where he cannot help himself, and delivers him where he cannot deliver himself; and the Power strikes over that Nature in Judgement, in which sin is conceived and nourished, and so makes man conformable to the death of Christ, and brings him into fellowship with his sufferings, and so he is made one with Christ in his death and sufferings, by which he comes to the virtue of his resurrection; and there his death and sufferings is known, by passing through the same in the Work of the Power, by which Power Redemption is wrought out of that nature which is evil, into that nature which is good; and so man comes to be redeemed up to God by the Work of his Power, and enters into the Power, where he receives true Faith, and by Faith in the Power he obtains victory over
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the sin which hath been his burden, and by the power he begins to rise in the immortal Seed, and there feels Christ to be the resurrection and the Life, and by his resurrection and life Man is redeemed out of death, and is made a partaker of the riches of his Grace, in which all the benefits come to be witnessed, to the comfort and satisfaction of the soul; and so Christ is made Redemption unto all that in his power believe. And this is the time of Redemption.

4. There is a time when the Power works salvation, in saving from the sin out of which it redeemeth; for *Christ is the Power of God to salvation*; and by his Power he rebuketh temptation, so that when temptations would draw the mind into those things again out of which there is Redemption, then the Faith standing in the Power, and the eye looking unto Christ by Faith, he appears to save from the sin which the temptation would draw into; and here Christ is felt to be a Saviour that saves his people from their sins, (mark) saves his people from their sins; for they are his people that are redeemed by him: And though there be a liableness to temptations after Redemption be witnessed, yet abiding in the Power, they are his people, and he is their salvation, and so he keeps them by his mighty power through Faith, he keeps them out of the evil, and keeps them in the good; and so he that believes, is saved, he doth not enter into temptations, though temptations may be presented to him, but is kept and saved by the power; for as Redemption draweth out of the sin, so doth Salvation save from the sin, and yet the same Power; for it is not one thing that redeems, and another thing that saves; but it is the Power which worketh effectually in both; and so Christ a Redeemer, and Christ a Saviour, and they that are saved by him, they rejoyce in his salvation, for he brings salvation in the creatures weakness; and this is his salvation, wrought by the Arm of his Power; for if people do not feel Christ to be nearer to them for Redemption and Salvation, then where they apprehend him to be without them, they cannot feel the joy of his salvation; for temptations are within, and if Christ be not there also to rebuke them, and save from them, there is no man can prevail by his own strength; but where the mind joins

joins to his power within, and stands in his power, there is eternal salvation obtained. And this is the time of salvation. 1117

5. There is a time when the Power works Regeneration, for having converted, redeemed and saved, it hath a free course in man, and works effectually for the changing and renewing of him, striking over all the old Nature, and the deeds of it, and crucifies them down into the death, and buries them in the baptism of sufferings, where man becomes a dying man, dyes to the World, dyes to his Will, his Wisdom, his Apprehensions and conceivings; and the Power crucifies man unto all, and all unto man; and he passeth through death in the operation of the Power; for the Power passeth through the whole man, killing the lusts, burning the chaff, consuming the dross, and dissolving the Earth; and raiseth man out of the earthly habitations, and so cuts off the seed of the evil-doer, and takes away the sin; and there the first *Adam* dyes, and the second *Adam* rises, and bringeth up the immortal soul in his hand; and then all things are made new by the Work of the Power, a new birth is born, which hath a new heart, mind and tongue, from which proceedeth new thoughts, words and deeds; for behold, the Work of the Power maketh all things new, and so man cometh to be regenerated and born again of incorruptible Seed, which is a myserie to all apprehenders and conceivers; he dyes to self, and receives a new life in Christ, and hath a new Name given him, which no man can read but he that hath it. And this is the time of Regeneration.

5. There is a time when the Power worketh sanctification, by cleansing all that out of man which hath defiled him; for the fire consumes, but the water cleanses, and so purgeth the Conscience, and purifieth the heart, and maketh man clean within; for Christ prepareth the soul as a Bride for her Husband, sending forth his pure Water to wash away all spots and stains, and so puts on the Garment of his Righteousnesse, and in the Life of his own Righteousnesse he beholdeth the soul, and is in love with it, and so marrieth it to himself in a perpetual Covenant never to be broken; then *he that sanctifieth,*
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and they that are sanctified, are all of one; Mercy and Truth is met Righteousness and Peace kisseth each other; and here man is made the Righteousness of God in Christ, and so is righteous even as he is righteous; for it is Christ that now liveth in man, and is righteous in man, and is made righteousness unto man, in which righteousness the Saints are approved and accepted of God: Oh! let not any grow wise by apprehension, for I am not answering that part, my love is to the Seed, and my heart is broken in the sense of what I now write; but I am not to write much concerning these *Mysteries*, lest any should take them up, and say it is done: But let all know, *That this is the time of Sanctification.*

7. There is a time when the Power worketh Justification, having brought man unto God, and made him acceptable unto God, he is then justified before God, for he is married unto Christ, and is one with Christ; and in Christ Jesus there is no condemnation, and if no condemnation, then justification; for that which is condemned, is not justified; neither is that which is justified, condemned; but that which is sanctified, is justified: For man in the first Adam cannot be justified, but in the second Adam he is sanctified, accepted and justified, and in his Life man inherits the peace, and the joy, and the blessing. And this is the time of Justification.

Now as this Work is wrought in man by the power of God, he comes to enjoy the fulness of Truth which is in God, for God is Truth in fulness; and the Spirit by which the Truth is measured forth and manifested, it is the Spirit of Truth; and as the Truth is received in the Spirit's manifestation, so the mind is constrained into obedience; and the Spirit being answered in obedience, it leadeth up into a larger measure of the fulness, and by degrees it bringeth into the fulness; for the Spirit of truth leadeth into all truth, (mark) into all truths; and being all, there is nothing wanting, which being attained in the leadings of the Spirit, the soul comes into everlasting rest in God: And so by the leadings of the Spirit there is a growth in the truth, and a passing on from one degree to another, until the fulness be enjoyed, and all are to mind the measure of truth in which they stand, and to answer the

movings and leadings of the Spirit, that in the truth they may grow and prosper; for as the truth is lived in according to measure, there is a growth to be felt and witnessed in it, a growth in understanding, growing up from children to young men, and from young men to ancients, and so in understanding come to be men, not by apprehension and conceiving; but by revelation and possessing; and as the growth comes to be felt in the truth, so there is a decay of all that which is out of the truth; and that which hath been manifested by any practise out of the truth, that comes to dye; for as the root is destroyed, so doth the branches dye; and then the Truth brancheth forth in its own nature, and manifests it self according to its nature, and that is the principal of all good works; and the good works which are wrought and manifested by it, they are of God, and being of God they are truth; for there is not any thing besides him true: And all good works that are wrought in him, and manifested from him, they are approved by him; and so they that have true faith, they have good works also, yea such good works as may be seen of men: So that the practise in the truth is from the principle of truth, by all that are of the truth: And though something of such a practise may be observed by such as are out of the truth, yet that doth not make the practise in the truth to be ever the less glorious in it self; for it is the principle that makes the practise true, and not the practise that makes the principle true: But where the practise of any doth wholly degenerate from the practise in the truth, that principle doth plainly manifest its nature by what is practised, and neither principle nor practise is true: But where the practise of truth stands in the principle of truth, there is the nature of the root manifested by the branch, and so the Tree is good, and the fruit is good. And wil not many speak well of the Life of such as live in the practise of truth, and yet speak evil of their principle, and so would make the fruit good, and the tree corrupt, which thing cannot be: for not any thing that is truly good, can proceed from that which is evil, as the ground of its conception. So if the life of such as are guided by the Light, do not answer their principle in all righteousness, then people might have

some cause to say, that their principle is delusion, and they a deluded people; but if it be so as their lives do sufficiently demonstrate, then let all people acknowledge that their principle is truth; and that God is their God, and that they are his people. So let all people consider their way, and behold what they practise, for the Spirit of truth leads into all truth, and so brings forth good fruit in all holiness and righteousness of life, and that life springs from the Spirit as from its root, and is made manifest as it is the Work of God, and it answereth the righteous principle of God in every man; and that which is manifested by the Spirit of Truth, and practised by those that live in the truth, and also what they cannot practise as being out of the truth, are these things following.

1. They worship God in spirit and truth; but the evil worship they cannot observe: They bow to the Name of Jesus, and cannot bow to any graven Image; for the Name of Jesus is their life.

2. They live a godly and righteous life, walking in sobriety, moderation, temperance, meekness, gentleness, patience, love, justice, mercy and truth; they do unto all men as they would be done unto.

3. They honor God alone, and honor all men in the Lord; but they cannot give flattering titles unto men, nor respect persons in the vain customs.

4. They are conformable unto Christ; but they cannot conform to fashions and traditions, they cannot live in the lust of the flesh and the pride of life; they cannot be excessive in meats, drinks and apparel; but what is needful, they use it in its place, but cannot use any more.

5. They speak the words of truth and soberness; but that which is out of the Truth they cannot speak; for *To* to one, is not in the truth; but *Thou* to one, is in the truth, and they speak it as it is the Language of the Spirit.

6. Their word is truth in what they speak, and they faithfully answer what they promise; but they cannot be bound by bonds of men to cause them to perform what they may require; for by their word they are bound to perform if they make

make a promise; for their word is truth.

7. They testify the truth when they are required; but they dare not swear at all: They love Christ, and keep his command; and they cannot answer what is commanded contrary; for all his commands are righteous unto them, and they chuse to obey him rather than men.

8. They love the Lord God and one another; but the wickedness of the wicked their souls abhor: They are truly tender to that which is good in all, but they cannot join with that which is evil; for the good is their rest.

These things, with much more of this nature, is practised by such as are led by the Spirit of Truth, and is manifested from the Spirit as fruit of its nature; and where it is not so, the Spirit of Truth doth not lead; and so people profess Christ, but conform to the customs and fashions of the world, which they that are led by the Spirit, cannot do; for the Spirit teacheth them to deny all customs of the world, which are vain; and not only so, but teacheth them to testify against the World, and the deeds of evil which by them are observed; and this is good fruit brought forth from the good Tree, and is not like the corrupt fruit of the corrupt Tree; and so the Tree is known by its fruit, for thereby doth every Tree manifest its nature.

Now let him that readeth, understand, for this is declared that all may believe that Christ is the Power of God, and that the Power of God is in man, and that the Power of God worketh the Work of God; for you that cannot endure to hear of the Light and Power of Christ within, you will not endure sound Doctrine, but cry out against it as the greatest delusion; and you say your Faith is in Christ without you, and you believe that by his death he hath done all for you, and by his blood you are justified, and by his imputed righteousness you are accepted. Now consider the ground of your Faith, who is the Author of it, and how was it wrought, seeing there is but one true Faith, and seeing that true Faith stands in the power of God, and seeing Christ is the power of God according to Scripture: Now is your Faith within you or without you? If

within you, then Christ is there also, for he is the Author of true Faith; if without you, then it cannot purifie your hearts, which is the Work of Faith, for faith purifies the heart; and if you will not have Christ within you, then not faith within you, and then not pure hearts, and what good doth all your apprehensions do you, if you cannot witness pure hearts? they that are in the unbelief, can but lie there: And what better are you by your Faith, then they that have no Faith at all? For all men have not Faith. This is in tender pity to you, that you might once look within, and have regard to that which doth reprove you: for that which cries peace when there is no peace, will not do you any good; that was ever the Message of the false prophets, to cry peace to that nature which lived and ruled over the good Seed, and that never did people any good, but became a hinderance to them for following on to know the Lord, and they wanted peace. in the latter end, let no such Message strengthen you where you are, nor perswade not your selves thereby that you are what you are not, for if you do so, you do but deceive your selves, and there is no greater danger then to grow strong in that part which God will break, and wise in that part which God will destroy; and whosoever strengthens you in that nature, and cries peace to you there, they are such as run when God sends them not, and they only please that life which must come to death.

Friends, the truest love is in plain dealing, there is no deceit in that, but the truth is spoken to every state and condition as it is; and though there may be a part that likes not reproof, yet the love reacheth to something that lies under that which is reproved, for all people would have love, and mercy, and peace, but they start aside when reproof comes, that is, the sound doctrine, which they will not endure; and though love, mercy and peace be in God, yet the birth of the flesh is not therein concerned, and therefore it must be reproved before the love, mercy and peace of God be obtained for you that talk so much of Justification by Christ, whilst you are not changed and renewed by the work of his power, you have yet a large journey to go before you can come to that place where Justification is witnessed, for he doth not justify any in sin,

fin, though he justifie the ungodly, which is a sentence often urged as a proof for justification in ungodlinesse; and where such doctrine is received, it gives the flesh an occasion to use its liberty; for a man may sometimes have been ungodly, and such were some of you, saith the Apostle; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, & by the Spirit of our God, 1 Cor. 6. 11. (Mark) here was not justification in the ungodlinesse, but here was washing and sanctifying, and then justifying such as had been ungodly, justified in the Name of the Lord Jesus (mark that;) for Abraham as pertaining to the flesh, found nothing, but believing in God, he found the Seed, and his Faith was counted unto him for righteousness; and being come to the righteousness by faith, the reward was reckoned not of Works, and so a debt; but it was reckoned of Grace, and Abraham was justified in the righteousness, and not in the ungodlinesse, and so he received the sign of Circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, who against hope believed in hope, that he might become the Father of many Nations, according to that which was spoken. *So shall thy Seed be:* Therefore to apply justification by Christ whilst people are found sinners, is to exclude the Work of Christ in man, who appeareth to take away sin, and to bring in everlasting righteousness, and to justify man in his own righteousness; for in no other thing can man stand justified before God who is righteous, and this is a Truth shall stand for ever. And they go on too fast that would be justified before they submit to reproof; for Christ must be received as he is a reprover, before any can know him as a justifier; and so man being filled with his apprehensions, he is vainly puffed up with his fleshly mind, and knows nothing concerning Christ as he ought to know; for people in that state are too high, their apprehensions of justification lifts them up, and they will not stoop nor bow to such a low degree as to reproof, they are too wise in their own eyes by their apprehensions, and filled too full with their own conceivings, and so loses the sense of hunger and thirst after Christ, and that which should live by him, is in want of him; for where can any come to feed upon Christ,
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if they find him not within them? How can they eat his flesh and drink his blood, if he be not within them? And can any have life in him if they do not eat his flesh and drink his blood? Or can any eat that flesh that was crucified in times past, and drink that blood which was shed, as it is flesh and blood without them? Nay, nay, there must be a nearer communion with Christ; if any eat his flesh, and drink his blood, they must feel him to be within them, and his fan must go in his hand within them, and his fire must burn up the Chaff, and his water must wash away the uncleanness, and they must be wholly separated from that nature which cannot come into communion with him: And they must be wholly separated from that nature which cannot come into communion with him: And this must all people know before they eat his flesh and drink his blood.

Therefore all you that professe God and Christ in words, and apprehend your Justification where you are, do not deceive your selves with such an uncertain hope, for it will fail you in the latter end; and now learn of Christ whilst his love is to you; learn meeknesse and lowlinesse, that your souls in him may find true rest, yea a rest within, and that in this present World; for you are not at rest amongst your apprehensions, but are tossed with divers conceivings concerning the Scriptures, and are wearying your selves in an endless travel; and though you may apprehend a rest to your selves, and perswade your selves that all is well, yet there is a day wherein you will know that it is polluted, and out of that rest you must arise and depart, if ever you come to find rest in Christ: And this is a truth which many can witness this day, who sometimes were like-minded with you, and did apprehend that they were that which indeed they were not, when the mighty day of the Lord broke forth in them, they were made sensible of the sparks of their own kindling, and the light of their own fire, in which they were walking, and were made to cry unto the Lord in bitterness of spirit, who appeared to be a God gracious and merciful to them, and with the Arm of his Power plucked them as brands out of that fire, and in judgement and mercy hath gathered them into his own Covenant;

venant; and in what principle stands your fellowship if it stand not in the Light? Or can there be any true fellowship but in the Light? Must there not be a perfect principle where there is a perfect unity? And is not the Light of Christ perfect? And must not the heart, mind and soul be bound together in the Light, if there be perfect unity? Was the Saints unity and fellowship in any other principle? Or did they hold forth unity vvith such as did not vwalk in the Light? Or did they not labour to gather them into their principle, and so into their fellowship? *That ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Iesus Christ.* Here vvas their fellowship in the Truth, Light, Life and Power of God; and they did not say that they had fellowvship vvith such as were not in the Truth, but they held forth the Truth, that such as vv ere out of the Truth might be gathered into the Truth, and come into fellowvship vvith us; (Mark) not that ye have fellowvship vvith us, or vve vvith you vvhere you are, but that ye may have fellowvship vvith us; and this was true love in the Saints to such as were contrary-minded, yet not such a love as could close in unity, but such a love as did manifest pity; and it is the same unto you this day: For the Lord knows the labour and travel of all his faithful Servants, Ministers and Messengers, whom he hath raised in the power of his life to preach the everlasting Gospel, upon whom the glory of his Life resteth, how that they have not done his Work negligently, but have run to and fro in the movings of his power, to declare his everlasting Truth, that all might be gathered to the Truth, and come into fellowship in the Truth, knowing in the counsel of the Lord (vvho se servants they are) that no perfect unity or fellowvship can be held in any other principle; and they have never denied fellowvship vvith any that have come to their principle, if it vvas in never so little a measure, if it vvas in the Light and Truth, they could have unity vvith them there, yea, vvith the vveakest breathing, and lovvest desire after the Truth, their souls have ever rejoiced to meet vvith any there, and their love and tenderness have ever been abundantly manifested to all simple heart-ed ones, though in practise they have lien different from them

at present, for they have fell to the Seed where it hath been, and in tender compassion hath ever been ready to help and relieve the distressed; but they could never speak peace to the oppression; and God doth abundantly reward them for their service and labour of love, and by the mighty Power of God through their Ministry, many sons and daughters are come to glory, who are in perfect love, peace and unity together, and established in everlasting righteousness, in the unchangeable Seed of God. So all must come to the Power of God, that come unto perfect unity, otherwise they are but in the changeable nature, and in the changeable unity; but where the power is submitted unto, it works out the changeable nature of the flesh, and raises the unchangeable nature of the Lamb, and gathers the heart, mind and soul into union with him, and so makes a compleat and perfect body, in his compleat and perfect life, where all drinks into one spirit, and feeds upon one bread: And here the unity is held in the Spirit, and it is sealed in the bond of peace. Therefore feel the power of God in your selves, that your minds be subjected into stillness and quietness, for you are too full of business, always thronging and cumbring your selves about many things, which draweth you from the one thing which should make you happy. Oh that you would once hearken and obey! How well would it be with you to what it is! For really there is a pity reacheth to you, and many sad complaints are taken up for you, considering what longings and pantings there hath been in many of you after God. Oh remember the years past, when your visitation was upon you, and the springings of God's love was fresh in you, then were you broken, and melted, and humbled before the Lord, and you had a fervent zeal for God according to what you knew, the day-star did rise unto you, but you was not acquainted with it, nor did not understand that it would have led you where the young child was, and so not regarding, you lost the sight of it, and turned your faces towards the West, where the Sun setteth in obscurity: Oh! shall you not be lamented because of this? yea surely you are, and through the lamentation there is compassion to that which first breathed in you, and through the compassion there is judgement issues

fues forth to that Spirit which hath betrayed you; and here I may include all such as have lost their first Love, whether by apprehending Christ without them or within them; for there stands the Traytor in all, to draw the mind into apprehensions and conceivings, and so from waiting upon God in the principle of his Light and Life, there to be kept in the fresh sense and feeling of the pleasant streams that issue from the fulness, and so to grow and encrease through the virtue and nourishment thereby received; and how hath apprehensions and conceivings come over that sweet dispensation of Love, yea and Life in measure, which in years past was felt by many? And how doth death reign in them? And how is the precious Seed of God oppressed? Oh that you would consider, whoever you are that have let in apprehensions and conceivings of Christ, whether you apprehend him without you or within you! the birth of his life you do not know in that state; for none can compass his pure life by any apprehension; therefore let all cease from their apprehensions and conceivings; and with the power of God silence all flesh, and wait to feel the Work of the power in you, and be faithful to the power, and then you will know Christ of whom you speak, and dare speak no more then what you can witness, nay, nor that neither, but as the life moveth to do it; for what good doth all your words that you speak with the old tongue? Can they reach any deeper then the old nature? Or is their service any more then to build up that which God will throw down? Were it not better for you to be still and silent, then to cumber your selves in so much business that profits nothing at all? Oh that you would once come to be silent to the flesh, that you might feel the quickening of the Spirit; and to that state you must come, if ever you be truly happy, for mercy apprehended, will not satisfie your souls, but mercy obtained in the election through judgement to the reprobation, is that which stands sure for ever, and they that so obtain mercy with the Lord, they truly rejoice in mercy, and wait to be preserved in it; for there are too many words spoken with the old tongue, and there is a time when every mans own words will become his burden; therefore do not encrease your burden by multiplying your own words, for certainly they all gender

to bondage, the innocent life grows under them; for every word spoken, and not in the life, is a burden to the righteous Seed; and if you yet say in your hearts, *Our tongues are our own, we will prevail, who is Lord over us?* You will certainly know your burden will be too heavy to bear in the latter end; and though you may bring Scriptures that doth allow to speak of the things of God, and to exhort one another, and edifie one another, and build up one another, yet you cannot bring any Scripture that doth allow the old tongue to do it, neither can it be truly so done by it; for they that spake of the things of God, and exhorted one another, & edified one another according to Scripture, they witnessed their change out of the old nature, and were come to the silence of all flesh, and they were of the new birth, which was not of flesh; nor of blood, nor of the will of man, but of God; and the tongue of the new birth spake to edification and comfort of the body, for it is the first born of God that speaks the things of God; and so they exhorted one another, and edified one another, who were born of the Seed of God. And this you must come unto, if ever you know the tongue of the learned; for whilst you speak of your selves, you are but seeking your own glory; but he that seeks the glory of him that sends him, the same is true, and there is no unrighteousness in him; therefore do not hunt in *Nimrod's* nature to build *Babel*, but feel the power of God to bridle your tongue; for if the tongue be not bridled, the Religion is vain; and if you will but come to that, then you will know the sweetness of a silent, quiet state, where Gods presence is felt, and his life enjoyed, where all mans own words have their period; for they that come to the life, they need not be always learning, but sit in the sweetness of the favour that the life ministers from its own fullness; and when words are spoken from the life, they have the sweetness of the life in them, and are precious and savoury to the life in all, and the life is the last Ministration that ever shall be, and all below it, are to come up into it; for where any fall short of it, their labour will end in sorrow. Oh therefore be humble before the Lord God, and stand submitted into his power, that ye may come to his life, who have any breathings af-

ter life, and spend not your days in the multitude of your own words, lest you finish your work in a shadow, and miss the substance which should do you good. So be humble in the fear of God, that ye may feel the time of refreshing come from his presence, and do not covet after Riches, but wait in the poverty to be fed with God's mercy; *for it is better to be a door-keeper in the House of God, then to dwell in the Tents of wickedness*: And all that would enter into the Courts of the Lord's House, and come to feed at the Table of the Lord, they must enter in by the Power, and sit down in the Power, vvhhere all the Lambs and Babes are fed with plenty; for the Famine is without the Gates, but within there is all things good for food, the feast of fat things is there prepared, and thither must all come that receive the Bread of life.

Wel Friends, my love is tenderly to the Seed of God in you, but in that nature where you are, I cannot say that I have unity with you, though I heartily desire that I could say it in truth, yea much rather then to declare the contrary; but so it is, & so it must be until you be regenerated and born again, which work I wait to see wrought in you, that all the children of Light may so know you, as to say in truth, they have unity vvith you: Which work I leave with God, who is able in his own time to accomplish what is wanting, and to gather together in one such as are scattered, and to bring them into one Fold, and into one Pasture, where his Name is one, and his people one, not by apprehension and opinion, but in truth and life; which is the singleness of heart I desire, that so it may be with you before the day passe over, for now it is, therefore prize it whilst it is, lest it passe away from you and be no more. And this is true love to all your souls, that ye in the Light may come into unity vvith the Saints and Household of Faith, who sit in peace and rest with God, and inherit their portion in the Riches of his Kingdom.

The 5th. Month, 1663.

T H E E N D,